

Sūrah Al-Ma'ārij

(The Stairways)

This Sūrah is Makkī. It contains 44 verses and 2 sections

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

With the name of Allah, the All-Merciful, the Very-Merciful

Verses 1 - 44

سَالَ سَائِلٌ ۖ بَعْدَآبٍ ۖ وَاقِعٍ ﴿١﴾ لِلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ ﴿٢﴾ مِّنَ اللَّهِ
ذِي الْمَعَارِجِ ﴿٣﴾ تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ
خَمْسِينَ أَلْفَ سَنَةٍ ﴿٤﴾ فَاصْبِرْ صَبْرًا جَمِيلًا ﴿٥﴾ إِنَّهُمْ يَرَوْنَهُ بَعِيدًا
﴿٦﴾ وَتَرَاهُ قَرِيبًا ﴿٧﴾ يَوْمَ تَكُونُ السَّمَاءُ كَالْمُهْلِ ﴿٨﴾ وَتَكُونُ
الْجِبَالُ كَالْعِهْنِ ﴿٩﴾ وَلَا يَسْأَلُ حَمِيمٌ حَمِيمًا ﴿١٠﴾ يُبْصَرُونَهُمْ ط
يَوْمَ الْمُجْرِمُ لَوْ يَفْتَدِي مِنْ عَذَابٍ يَوْمِئِذٍ بَيْنِيهِ ﴿١١﴾ وَصَاحِبَتُهُ
وَآخِيهِ ﴿١٢﴾ وَفَصِيلَتِهِ الَّتِي تُؤَيِّهِ ﴿١٣﴾ وَمَنْ فِي الْأَرْضِ جَمِيعًا ثُمَّ
يُنْجِيهِ ﴿١٤﴾ كَلَّا ۖ إِنَّهَا لَظَىٰ ﴿١٥﴾ نَزَّاعَةً لِّلشَّوْىِ ۖ ﴿١٦﴾ تَدْعُوا مَنْ
أَدْبَرَ وَتَوَلَّىٰ ﴿١٧﴾ وَجَمَعَ فَأَوْعَىٰ ﴿١٨﴾ إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا
﴿١٩﴾ إِذَا مَسَّهُ الشَّرُّ جَزُوعًا ﴿٢٠﴾ وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا ﴿٢١﴾ إِلَّا
الْمُصْلِينَ ﴿٢٢﴾ الَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ دَائِمُونَ ﴿٢٣﴾ وَالَّذِينَ
فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ ﴿٢٤﴾ لِّلسَّائِلِ وَالْمَحْرُومِ ﴿٢٥﴾ وَالَّذِينَ
يُصَدِّقُونَ بِيَوْمِ الدِّينِ ﴿٢٦﴾ وَالَّذِينَ هُمْ مِنْ عَذَابِ رَبِّهِمْ مُشْفِقُونَ

﴿٢٧﴾ إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ ﴿٢٨﴾ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ
 حَافِظُونَ ﴿٢٩﴾ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ
 مَلُومِينَ ﴿٣٠﴾ فَمَنِ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعُدُونَ ﴿٣١﴾
 وَالَّذِينَ هُمْ لِأَمْتِهِمْ وَعَهْدِهِمْ رِعُونَ ﴿٣٢﴾ وَالَّذِينَ هُمْ بِشَهَادَتِهِمْ
 قَائِمُونَ ﴿٣٣﴾ وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ﴿٣٤﴾ أُولَٰئِكَ
 فِي جَنَّةٍ مُّكْرَمُونَ ﴿٣٥﴾ فَمَالِ الَّذِينَ كَفَرُوا قَبْلَكَ مُهْطِعِينَ ﴿٣٦﴾
 عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عِزِينَ ﴿٣٧﴾ أَيُطَمَعُ كُلُّ امْرِئٍ مِّنْهُمْ أَنْ
 يُدْخَلَ جَنَّةَ نَعِيمٍ ﴿٣٨﴾ كَلَّا ۖ إِنَّا خَلَقْنَاهُمْ مِّمَّا يَعْلَمُونَ ﴿٣٩﴾ فَلَا
 أُقْسِمُ بِرَبِّ الْمَشَارِقِ وَالْمَغْرِبِ إِنَّا لَقَدِيرُونَ ﴿٤٠﴾ عَلَىٰ أَنْ نُبَدِّلَ خَيْرًا
 مِّنْهُمْ ۖ وَمَا نَحْنُ بِمَسْبُوقِينَ ﴿٤١﴾ فَذَرَهُمْ يَخُوضُوا وَيَلْعَبُوا حَتَّىٰ
 يُلْقُوا يَوْمَهُمُ الَّذِي يُوْعَدُونَ ﴿٤٢﴾ يَوْمَ يَخْرُجُونَ مِنَ الْأَجْدَاثِ
 سِرَاعًا كَانَهُمْ إِلَىٰ نُصْبٍ يُؤْفَضُونَ ﴿٤٣﴾ خَاشِعَةً أَبْصَارُهُمْ تَرْهُفُهُمْ
 ذَلَّةٌ ۖ ذَٰلِكَ الْيَوْمُ الَّذِي كَانُوا يُوعَدُونَ ﴿٤٤﴾

A demanding person has asked for the punishment that is going to befall [1] the disbelievers, for which there is no one to avert [2] from Allah, the Lord of the stairways [3] to whom ascend the angels and the Spirit, in a day the length of which is fifty thousand years. [4] So, observe patience, a good patience. [5] They see it far off. [6] and We see it near. [7] (This punishment will befall) on the Day when the sky will be like dregs of oil, [8] and the mountains will be like dyed wool, [9] and no friend will ask about any friend, [10] (though) they will be made to see each other. A guilty person will desire that he may ransom himself from the torment of that day even by his sons, [11] and his wife and his brother, [12] and his kindred that sheltered him, [13] and all those on earth, then he may redeem himself. [14] By no means! It is the flaming fire [15] that will pull out the skin of the scalp. [16] It will call him who had turned his back and fled away (from the Truth,) [17] and accumulated

(wealth) and hoarded (it). [18]

Indeed man is created weak in courage, [19] very upset when touched by evil, [20] and very niggard when visited by good (fortune), [21] except the performers of *ṣalāh*, [22] who are regular in their *ṣalāh*, [23] and those in whose riches there is a specified right [24] for the one who asks and the one who is deprived, [25] and those who believe in the Day of Judgment as true, [26] and those who are fearful of the torment of their Lord - [27] - Indeed the torment of their Lord is not something to be fearless from. [28] and those who guard their private parts, [29] except from their wives and those (slave-girls) owned by their hands, because they are not to be blamed, [30] but the one who seeks (sexual gratification) beyond that, then such people are the transgressors, [31] and those who are careful about their trusts and covenants, [32] and those who are upright in their testimonies, [33] and those who take due care of their *ṣalāh*. [34] Those will be honored in gardens (of Jannah). [35]

So what has happened to those who disbelieve that they are rushing towards you [36] from the right and from the left, in groups? [37] Does every one of them aspire to be admitted to the garden of bliss? * [38] By no means! We have created them from what they know. [39]** So, I swear by the Lord of the points of sunrise and those of sunset, We are powerful [40] to bring those better than them in their place, and We are not to be frustrated. [41] So, leave them involved in pastime and play until they encounter their Day which they are promised, [42]__ the Day they will come out of the graves quickly, as if they were rushing toward idols, [43] with their eyes downcast, enveloped by ignominy. That is the Day which they were being promised. [44]

*. The disbelievers used to come to the Holy Prophet ﷺ in groups mocking at the Muslims, and denying the Islamic beliefs, including Resurrection. But at the same time, they used to claim, in ironical style, that they would enter the Paradise, and enjoy its bliss. This verse refers to this attitude of the disbelievers.

**. Since their pretended aspiration to enter Paradise was merely a mockery, and in fact they intended to deny Resurrection, their denial is refuted in this verse by saying that admittedly Allah has created them from a lifeless drop of semen, as they knew it well, and a drop of semen is more difficult to be transformed into a perfect human being. If Allah has power to make it a living man, how easy it is for Him to give life to a dead body! Still, they do not believe in Resurrection. Then, how can they enter Paradise?

Commentary

سَأَلَ سَائِلٌ (A demanding person has asked for the punishment that is going to befall....70:1). The Arabic word *suwāl* / *su'āl* means to 'ask a question'. The word is used in more than one sense: [1] It could mean to inquire about something. In this sense, the Arabic word is followed by the preposition 'an' [about]; and [2] It is used in the sense of 'request'. In this sense, the word is followed by the preposition 'bi' [for] as in this instance.

Nasā'ī transmits a narration from Sayyidnā Ibn 'Abbās ؓ that this demanding person was Naḍr Ibn Ḥārith. In rejecting the Qur'ān and the Prophet ﷺ, he daringly demanded:

اَللّٰهُمَّ اِنْ كَانَ هٰذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَاَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَاءِ اَوْ تَنْزِلْنَا بِعَذَابٍ اَلِيْمٍ .

'O Allah, if this be indeed the truth [revealed] from You, then, rain down upon us stones from the heavens, or bring upon us a painful punishment. [8:32]

The result of this demand was that Naḍr Ibn Ḥārith was killed by Muslims in the Battle of Badr. (Maẓharī, citing the narration of Ibn Abī Ḥātim). The Qur'ān, further setting down the factual position of the demanded punishment, says that the punishment is inevitable and will most certainly occur in this world or in the Hereafter or in both the worlds. It cannot be averted. The impending punishment is from Allah, the Lord of the stairways. The last statement is also the proof of the preceding statement, in that the punishment is from the Lord of the Ascending Steps. It is not possible for anyone to avert it.

The word *ma'ārij* is the plural of *mī'rāj* or *mī'raj*. It means a 'ladder or a staircase, having steps for reaching high places. The Divine attribute given in this verse as '*dhīl-ma'ārij*' [Lord of the stairways] means that He is the Lord of high degrees. This is the interpretation given by Sa'īd Ibn Jubair ؓ. Sayyidnā Ibn Mas'ūd ؓ says that these stairways or higher rungs are seven heavens one above another, and '*dhīl-ma'ārij*' means '*dhīs-samāwāt*', that is to say, *mālik-us-samāwāt* [Lord of the heavens].

نَعْرُجُ الْمَلٰٓئِكَةَ وَالرُّوْحَ (to whom ascend the angels and the Spirit ...70:4). In other words, the angels and Jibra'īl ؑ ascend these levels which are one on top of the other. Although the word 'angels' include 'Jibra'īl ؑ',

his name is singled out specifically on account of his special honour.

(in a day the length of which is fifty thousand years.. ...70:4). This statement, grammatically, is connected to an understood verb, which is *yaqa'u* [will occur]. The sense is that the inevitable punishment mentioned earlier will occur on a day the measure of which is fifty thousand years. Sayyidnā Abū Sa'īd Khudrī ؓ narrates that the blessed Companions asked the Holy Prophet ﷺ about the length of the day that measures fifty thousand years. He replied: "I swear by the Being in Whose control is my life! The day for the believers will be lighter and less than the time during which they would perform an obligatory *ṣalāh*." (Transmitted by Aḥmad, Abū Ya'lā, Ibn Ḥibbān, Baihaqī through a '*ḥasan*' chain of narrators - Maḥzarī)

And the following *Ḥadīth* is reported from Sayyidnā Abū Hurairah ؓ:

يكون على المؤمنين كمقدار ما بين الظهر والعصر اخرجه الحاكم والبيهقي مرفوعاً وموقوفاً. (مظهرى)

"The time on this day for the believers will be like that between '*aṣr* and *maghrib*'. (This *Ḥadīth* is reported both in *marfū'* and *mauqūf* ways, that is, in some versions, this is the statement of Abū Hurairah ؓ himself, while in others it is attributed by him to the Holy Prophet ﷺ.)

These *aḥādīth* indicate that the length of fifty thousand years is a 'relative term'. In relation to unbelievers the day would be as long as five thousand years, and in relation to the believers it would be as short as the time between '*aṣr* and *maghrib* or even shorter.

The Length of the Day of Judgement - A thousand years or Fifty Thousand Years? An Analysis

According to the above verse, the measure of the Day of Judgement is fifty thousand years but, according to the following verse of Sūrah As-Sajdah, the length of the day is mentioned as one thousand years:

يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ.

He manages (every) matter from the sky to the earth, then it (every matter) will ascend to Him in a day the measure of

which is a thousand years according to the way you count. [32:5]

Apparently, there seems to be a discrepancy between the two verses. The narratives cited earlier resolve this apparent contradiction. Length and shortness of time are relative concepts. It will be different according to different groups and their varying conditions. Relative to the entire body of die-hard unbelievers, it will measure fifty thousand years, and relative to the entire body of righteous believers, the day will be made so easy that it will seem easier than a person performing *ṣalāh* in this world. In between the two bodies of believers and unbelievers there may be some groups of unbelievers for whom the day will seem to be one thousand years. It is also relative to varying psychological conditions that a person might be experiencing. If a person is feeling upset or is experiencing excruciating pain, time will hardly seem to move for him. An hour sometimes seems like more than a day or even more than a week. When a person, on the other hand, is in comfort and peace, the longest time will seem the shortest.

Mazharī has interpreted verse [5] of Sūrah As-Sajdah differently. He says that the day of a thousand years mentioned here refers to one of the days of the phenomenal world. Jibra'il عليه السلام and other angels with him descend from the heavens to the earth and then ascend from the earth to the heavens. This is such a long journey that if man were to undertake it, it would take him a thousand years. Authentic *aḥādīth* report that the journey from heavens to earth takes five hundred years and the journey back from earth to the heaven takes another five hundred years, totalling a thousand years according to human travelling. Assuming man were to conquer this distance, a return journey would take him a thousand years between heavens and earth and back, although the angels cover this distance in a very short time. In short, verse [5] of Sūrah As-Sajdah refers to a day of the phenomenal world while the verse of Sūrah Al-Ma'ārij refers to the Day of Judgement which will be very much longer than the days of this world, the length and shortness of which will be experienced differently by different people according to their conditions. And Allah, the Pure and Exalted, knows best!

إِنَّهُمْ يَرَوْنَهُ بَعِيدًا. وَنَرَاهُ قَرِيبًا (They see it far off, and We see it near....70:6-7). In this context, the expressions 'far off' and 'near' do not refer to time or space, but 'far off' in terms of possibility and occurrence. The verse

purports to describe that the pagans see the occurrence of Resurrection as impossible, and Allah sees its occurrence not only possible, but a certain reality.

وَلَا يَسْأَلُ حَمِيمٌ حَمِيمًا. يَصْرُوهُمْ (and no friend will ask about any friend, (though) they will be made to see each other...70:10,11). The word *hamīm* means a 'sincere friend'. The context describes the horrors of the Day of Resurrection. On that Day, no bosom friend will inquire about his friend - let alone helping him. This is not because they will not be able to see each other. The Divine power, in fact, will make them see each other. Every person will be in a state of 'each for himself'. No person will be able to pay heed to the comfort or discomfort, pleasure or pain of others.

كَأَنَّهُ لَظَىٰ. نَزَاعَةٌ لِلشَّوَىٰ (By no means! It is the flaming fire, that will pull out the skin of the scalp...70:15,16). The pronoun of *innahā* (it) refers to 'Fire' and the word *lazā* means 'the flaming fire'. The word *shawā* is the plural of *shawāh* and it refers to 'the scalp or the skin of the human head, and also the skin of the hands and the legs'. The verse describes that the Fire of Hell would be a raging blaze that will pull out the skin of the scalp.

تَدْعُوا مَنْ أَدْبَرَ وَتَوَلَّىٰ. وَجَمَعَ فَأَوْعَىٰ (It will call him who had turned his back and fled away (from the truth.) and accumulated (wealth) and hoarded (it)...70:17,18). The phrase 'accumulated wealth' signifies 'wealth accumulated by unlawful means' and the phrase 'hoarded it' signifies 'not fulfilling the pecuniary obligations as imposed by the Shari‘ah', as is confirmed by authentic *aḥādīth*.

إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا (Indeed man is created weak in courage...70:19). The *halū‘*, literally, means 'one who is greedy, impatient, lacking courage'. Sayyidnā Ibn ‘Abbās ؓ says that the word *halū‘* in the verse refers to a 'person who is greedy about unlawful wealth'. Sayyidnā Sa‘īd Ibn Jubair ؓ says that the word refers to a 'miserly person'. Muqatil says that it refers to a 'person who is impatient and miserly'. All meanings attached assigned to this word are near-synonyms. The word *halu'* comprehends all these meanings. The verses that follow elaborate on the meaning of this word. In the meantime a doubt might arise here which needs to be disposed of. If it is objected that, according to this verse of the Holy Qur‘ān, man is created weak in courage, in other words, it is man's nature

or his natural weakness, to be impatient, greedy and miserly - then it is not his fault, and why is he declared 'guilty'? This doubt may be allayed thus: Allah has created human nature such that it has the innate capacity to do good as well as evil. He has endowed him with intellect and intelligence. He has raised His Prophets with His Message and sent down His Books clearly stating the consequences of every action chosen by his free will. He has the right to choose between good and bad. Man, in this sense, will be declared 'guilty', and consequently punished on account of freely choosing to do the wrong deed, not on account of his inborn capacity. This interpretation is confirmed by the following verses that speak only of actions of choice.

إِذَا مَسَّهُ الشَّرُّ جَزُوعًا . وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا (very upset when touched by evil, and very niggard when visited by good (fortune)...70:20-21). This verse describes the fickle nature of man. When bad things happen to him he becomes desperate and upset, and loses patience. When good things come to him, such as wealth and comfort, he becomes begrudging and miserly in spending his wealth for good causes. 'Impatience', in this context, signifies 'that which is outside the limits of Shari'ah'. 'Niggard', in this context, signifies 'failing to fulfill pecuniary obligations imposed by the Shari'ah' as explained previously. The verses that follow make an exception of the righteous believers to the characteristics of the general body of human beings. This exception starts from إِلَّا الْمُصَلِّينَ (except the performers of *ṣalāh*...70:22) and ends at عَلَى صَلَاتِهِمْ دَائِمُونَ (regular in their *ṣalāh*.... 70:23)

The first exception is expressed with the words 'the performers of *ṣalāh*' [22]. Obviously, it means the believers, but referring to them as 'performers of *ṣalāh*' indicates that '*ṣalāh*' is the greatest sign and the essential characteristic of a believer. In fact, the only people worthy of the name 'believers' are 'the performers of *ṣalāh*'. The following verses describe the qualities of the performers of *ṣalāh*.

الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ (who are regular in their *ṣalāh*...70:23). This means that the entire *ṣalāh* needs to be performed with due concentration. Imām Baghawī, on the basis of his own chain of narrators, transmits a narration on the authority of Abūl-Khair that they asked Sayyidnā 'Uqbah Ibn 'Āmir رضي الله عنه about the meaning of this verse (23) whether it implies that they perform their *ṣalāh* constantly and always

without any break or non-stop, he replied that is not its meaning. It means they, from the outset to the end, perform it with due concentration - without an intentional deviation. This is similar to the verse 2 of Sūrah Mu'minūn:

الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ

'who are concentrative in their *ṣalāh* [23:2]'

Thus Verse 23 describes the quality of *Khushū'* ('humbleness) while Verse 34 وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ (and those who take due care of their *ṣalāh*) speaks of those who regularly offer it on its due time and take care of its general etiquette. Thus it may not be surmised that the subject-matter has been repeated. The qualities of the righteous believers given in forthcoming verses are almost the same as those given in Sūrah Al-Mu'minūn.

Rates of *Zakāh* are Specified by Allah

وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ (and those in whose riches there is a specified right...70:24). This verse shows that the quantifications of *Zakāh* have been fixed by Allah. The details are recorded in authentic *aḥādīth*. These quantifications, whether relating to the *niṣāb* (the minimum limit on which *Zakāh* is payable) or to the rate of payment, being fixed by Allah Ta'ālā cannot be changed by anyone at any time.

فَمَنِ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ (but the one who seeks [sexual gratification] beyond that, then such people are the transgressors...70:31). The preceding verse permitted to have sex with their wives and with slave-girls who are lawfully in their possession. The current verse prohibits sexual gratification beyond this limit. This verse also excludes women who, according to Shari'ah, fall within the prohibited degree. Similarly, *Mut'ah* (hiring a woman for a temporary period for the purpose of enjoying sex with her) is not a marriage according to Shari'ah, therefore, it is also included in the meaning of this verse.

Masturbation is Forbidden

According to most jurists, masturbation falls under the generality of verse [31], hence forbidden. Ibn Juraij says that he asked Sayyidnā 'Aṭā' رضي الله عنه about it and the latter replied that it is *makrūh* (reprehensible), adding that he heard that on the Plain of Ḥaṣhr some people will come

whose hands will be pregnant. He feels these will be the people who used to satisfy their sexual lust with their hands. Sayyidnā Sa'īd Ibn Jubair رضي الله عنه says that Allah punished a nation who used to fondle with their private parts with their hands. A *Ḥadīth* reports that the Messenger of Allah ﷺ has said:

مَلْعُونٌ مَنْ نَكَحَ يَدَهُ

"Cursed is he who marries his hand."

The chain of authorities of this *Ḥadīth* is weak. [Maḏharī].

Rights of Allah and Rights of Human beings both are included in Trust Obligations

وَالَّذِينَ هُمْ لِأَمْتِهِمْ وَعَهْدِهِمْ رَاعُونَ (and those who are careful about their trusts and covenants...70:32). The word *amānāt* is the plural of *amānah* 'trust and covenant' as in:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا

'Surely, Allah commands you to fulfill trust obligations towards those entitled to them. [4:58]'

The use of plural number indicates that *amānah* does not only refer to 'that which people might deposit with a trustee for safe-keeping' but it also refers to 'all obligatory rights that are necessary to fulfill'. Breach of trusts and covenants is dishonesty. Trust obligations include all Divine rights, such as *ṣalāh*, *ṣiyām*, *ḥajj* and *Zakāh*, as well as all human rights, such as rights that Allah has imposed between human beings, or human beings themselves might have entered into binding contracts and covenants. Fulfilment of them is obligatory. Failure to comply with their terms and conditions would amount to breach, or dishonesty. [Maḏharī, condensed].

وَالَّذِينَ هُمْ بِشَهَادَتِهِمْ قَائِمُونَ (...and those who are upright in their testimonies, [70:33]'. The word *shahādāt* is the plural of *shahādah*. The use of plural number in this verse too indicates that there are many types and categories of 'testimony', and it is necessary to stand firm by one's testimony of any type. This includes testifying to the faith of Islam, Divine existence and His Oneness, and testifying that Sayyidnā Muḥammad ﷺ is His Final Messenger. It is obligatory to testify to the crescent of Ramaḏān, if one has seen it. Giving a true and accurate

account of Sharī‘ah matters as expert witness, and in all judicial hearings is also implied. Everyone is duty-bound to offer the testimony when summoned. It is prohibited to add or omit any part thereof. According to this verse, it is obligatory to bear testimony, to be upright in it and stand firm by it.

Alhamdulillah
The Commentary on
Sūrah Al-Ma‘ārij
Ends here